

Modern Bible
By Shomit Sirohi

Part I - Introduction

I. The Modern Context and the Relevance of the Bible

If one lives in modern capitalism, but also belongs to Christ, and Mohammad, what then of the modern context of those lives and lives of God. One believes then that history has two period – antiquity and the modern period.

Imagine that Christ is walking in the ports of Algiers with the black people all guarding his travels. In the modern Bible, that is a man like Christ who we believe is also in Algiers and talking to the black people which then creates the context for in fact a miracle – that all of them are the story of bread miracles, which in our context is dining together and cooking in fact Jewish dishes.

Christ is among the people and holding a public meeting while in the modern Bible, the Christ of our times is spending his life in a monastic life and conquering bread and coffee as daily meals.

II. A Film on this Subject

Imagine then a modern film – that there is Christ who is busy mobilizing the people as we say these days, and Second Christ and Prophet in Islam is busy also mobilizing the masses by a Marxist liberation theology. One observes then daily life, his miracles that he saved women, doctored them and produced an analysis of the modern crisis of far right politics, and solved it by himself guarded by the politicians of Marx.

III. Film Stills and Paintings – A Sistine Chapel and its Modern Filmic Sistine Chapel

A transcendental appears minimally the cars, buses and taxis even Indian autos and cheap travel, and as maximal Christ himself or Second Christ and Islamic Prophet who is busy buying cheap tea or coffee among is among the cheaper stalls and having food among the poor.

As medial, position in Arabic language words, he is busy in a middle class house and speaking in Arabic about the theology of Islam, and deriving the word Prophet in Arabic figuration – a Arab man who is a professor.

A mix of maximal and medial with minimal is of course Christ among the boats and fishermen, and dining on such material and walking in freedom with Mohammad of course also in the Greek Mediteranean and ports and ships.

Part II Developments of the Life

I. A Painting to Interpret Life with

When Christ once walked into a chapel, and saw a small painting on the wall, its modern context is of course a house of wealth which has a painting or in fact many paintings on the wall and ground – which then interprets as life in love with Paul's women. Modern sexuality and past Graeco-Roman life of just Christ.

II. Paul and Monasticism – Modernity as Daily Life Monastic Discipline

When of course Paul was in a cathedral with the Franciscans, in the modern context Christ lives and is resurrected by a Paulinian few including the Second Christ and with Mohammad, the Islamic Prophet who is busy curating and selling his modern capitalist commodities, and is working with the poorest in a countryside liberation including the poorest in hilly areas and is known for his Paulinian kindness to black people in America and Algeria, even Latin America.

III. Paul meets Christ – imagining modern encounters and meetings and plans of divine management

So of course one day the Pope visits the house of St. Paul, the modern Christ, and is busy appealing to him among the cheap stalls of his parish and clothing in exquisite formal clothing he buys for his Paul's women, and they are all in a monastic life the dictum –

When Christ is among the mass, and performing the miracles of loaves of bread, Sirohi is busy of course eating some beef and bread among the poorest as always when the Pope buys him some vineyard life.

IV. Paul and Christ – their formation of a European Life in India itself for 15 years

Sirohi then is modern Christ, and is busy in the distance of his hills and buying land among the cheapest kind and forming a monastery and even forming a car travel agency to be picked up and dropped here every day. In a transcendental the minimal appearances of Christians in India, is then the maximal of his own life as a Principal of Communist leadership which then settles for the cheapest material and paint for his travels with the Pope, they even talk about his leadership and whether there is wealth in the world at all to be had.

Part III The Later Years

I. Time Spent

The transcendental then appears as a whole life and eternal life – first among the poor in a demonstration, a type of metaphysical exposition of Hegel in a courtyard in Tehran, among again the poor black people in Cuba and laughing in his Greek house, living in a monastery in Tel Aviv, and all the themes and variations.

II. Christ's Life and its Recovery in Modern Life

Christ is in his Greek house, and administering medicine and water to the people.